Mata Maldalsa

Pujaypad Gurudev Shringi Muni Krishendutt Ji Maharaj

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ईश्वरीय सृष्टि का अद्भुत चमत्कार

एक पुरातन ऋषि का दिव्य जन्म

१४ सितम्बर सन् १९४२, में उत्तर-प्रदेश के गाजियाबाद जिले के, ग्राम खुर्रमपुर-सलेमाबाद में एक विशेष बालक का जन्म हुआ। बालक जन्म से ही एक विलक्षणता से युक्त था। और विलक्षणता यह कि जब भी यह बालक सीधा, श्वासन की मुद्रा में, कुछ अन्तराल लेट जाता या लिटा दिया जाता, तो उसकी गर्दन दायें-बायें हिलने लगती , कुछ मन्त्रोचारण होता और उसके उपरान्त विभिन्न ऋषि-मुनियों के चिन्तन और घटनाओं पर आधारित ४५ मिनट तक, एक दिव्य प्रवचन का प्रसारण होता। पर एक अपठित ग्रामीण बालक के मुख से ऐसे दिव्य प्रवचन सुनकर जन-मानस आश्चर्य करने लगा, बालक की ऐसी दिव्य अवस्था और प्रवचनों की गूढ़ता के विषय में कोई भी कुछ कहने की स्थिति में नहीं था। इस स्थिति का स्पष्टीकरण भी दिव्यात्मा के प्रवचनों से ही हुआ। कि यह आत्मा सृष्टि के आदिकाल से ही विभिन्न कालों में , शृङ्गी ऋषि की उपाधि से विभूषित और सतयुग के काल में आदि ब्रह्मा के शाप के कारण इस युग में जन्म लेने का कारण बनी। इस जन्म में अपठित रहने की स्थिति में जैसे ही यह शरीर श्वासन की मुद्रा में आता तो कुछ अन्तराल बाद इस दिव्यात्मा का पूर्व जन्मों का ज्ञान उद्बुद्ध हो जाता और अन्तरिक्ष में उपस्थित सूक्ष्म शरीरधारी दिव्यात्माओं के समक्ष एक सत्संग सदृश्य स्थिति बन जाती जिसमें इस महान आत्मा का सूक्ष्म शरीरधारी आत्माओं के लिए प्रवचन होता। जिसमें इस आत्मा के पूर्व जन्मों के शिष्य महर्षि लोमश मुनि पूज्य महानन्द के प्रवचन भी होते। क्योंकि इस दिव्यात्मा का स्थूल शरीर यहां मृत्यु लोक में स्थित होने के कारण वहां सत्संग में दिये जाने वाला दिव्य प्रवचन इस शरीर के माध्यम से यहाँ उपस्थित जन-मानस को भी सुनाई देते हैं। इन प्रवचनों में ईश्वरीय सृष्टि का अद्भुत रहस्य समाया हुआ है , जो किसी भी मनुष्य को , समाज और राष्ट्र को उच्च कोटि का जीवन जीने का कारण पैदा करने का सामर्थ्य रखते हैं। - शृङ्गी ऋषि वेद विज्ञान प्रतिष्ठान

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1. Mata Madalsa -An Introduction

Conversations with soul in the womb of the mother

O Son! As per our tradition our sweet mothers also have tried to understand this world. I have known many of my daughters/mothers who have - my son! When the soul enters through the inspiration of the inner heart have united their soul with the soul entering the womb and have conversed with it. Mother says -O Soul! You have come to my womb. Where from have you come and who are you?

Therefore O Son! There have been many daughters who were able to unite to that Chetna (consciousness).

Our ways have always emphasized that mothers should perform Tapasya (penance). Their lives should be austere. A mother who transforms her life to that of Tapasya, the more her life becomes like that of Mata Madalsa -pure and divine.

WORD IS ENERGY

The word that man is uttering, the light of this word is considered unique and peerless. Thus a man who is advancing towards darkness, who has lost his way and has taken the wrong path, the same man comes back to righteousness by the light of these words. It is this word itself because of which fire is ignited within a nation. Society enters into a terrible fire. It is this word itself that ultimately instils peace. In the dense forests Mata Sita had spoken only one impure word to Laxman because of which his intelligence was

shunned for a while and Sita had to go behind the prison walls of Ravana.

In the times of Mahabharata we see that Draupadi had uttered these words "Sammo Branasi" i.e. a blind man's son is also blind. This made Duryodhana take a vow. Because of those words only Draupadi was forced for becoming naked. These were all the greatness and effects of these very 'WORDS'. Therefore do not utter impure words. The words should be pure. It is these words my dear using which Mata Madalsa made her sons Brahmaveta (Enlightened).It is these words my dear because of which man becomes Adhyatmik (spiritual). O Mother! You are giver of words. Mata Madalsa when she would sing a lullaby to her son she would say SHUDDHOSI, BUDDHOSI, NIRANJANOSI.

O Son! O Soul! That resides in this body -You are beautiful. You are pure, you are without blemishes. You are immutable, indestructible, you are intelligent, and you are great. O Soul! You can never cease to exist or be destroyed.

When mother feeds and nourishes the infant by her (Lori) lullaby, when she makes the infant holy by these uttering's, then homes do not burn in fire. My dear! Nation and Societies turn holy.

(The Brahma Upadesh) Teachings through lullaby

Mata Madalsa used to nourish her sons by singing lullaby and impart the knowledge of Brahmavidya. After receiving

education in Vidyalaya (school) and after returning home she would still be under vow. She says- I have known this by the study of Darshan (philosophy), I have studied in Veda mantras that **Rajsvat prave vridham brahmavachah aswatam tevo vyapakam brahmadevah.**

The rishi of the Veda enunciates in high notes: O human you take your manavta (humanity) to Brahmavad (universality) then the glow or light of your life will translate into greatness.

Mata Madalsa while studying the Vedic mantras would also recite the mantras (in which the inspiration to make her child great resides).During the same period she would reside in a place of solitude and do her studies of Vedas, understand the story of Manaviya Darshan (humanity) and absorb the light of Darshan (philosophy) because every being in this world aspires to roam and understand this field of Manaviya Darshan. To know oneself is called Manaviya Darshan .A human being who knows oneself knows the nature or light of this world.

Conception is beautification (Shringar)

The Vedas, religion and norms of right behaviour-conscientiousness say that in this world a mother's entire beautification lies in the utterances or the words of the mother. Mother's beauty lies in her womb. She beautifies herself by that. By this she makes the chosen heart higher

and higher.

Whenever and wherever in this world science is part of life without humanity, when social ethos is destroyed, then unconscientious and undutiful behaviour arises towards the choices of heart. This kind of heart destroys life by inaction.

Gyan and Vigyan have always been the ornaments of the mother. The way a mother decks or decorates her body with ornaments similarly my dear mothers have always had Gyan and Vigyan as their ornaments. When in the womb of my dear mother sons like us are being made and during that time when she contemplates then Gyan and Vigyan become her ornaments. Therefore traditionally our mothers have known this Vidya (branch of science). The creation of human society endowed and rich with Gyan and Vigyan takes place in the womb of mother.

Atmavishwasi (Self Confident) mothers

In ancient times there have been several wise and knowledgeable mothers (Vidushi’s) who were self confident and gave birth to Rishi Muni's.They were never bereft of their beauty. These dear mothers of mine always used to study the Vidya’s(branch of science). Their study of Darshan (Philosophy) also used to go on.

The mothers of modern times have lost their self-confidence so how can they give birth to noble and higher sons .Oh my mother you again imbibe the great knowledge of the Vedas

and the light of Darshan by which you will regain your self-confidence.

Great Mother: Great Children

O Mother! You become Madalsa in this world .You uplift this world by becoming Kamdhenu. My dear mother! Today you will become great in this world only when from your womb great children will be born, When persons of great character will be born .When I see today that today's human is destroying the beauty of my daughters just like that, then I am surprised. He is not ready to see them as Brahmacharini, mother or sister. He has become so insolent that his brahmacharya is polluted. By the misuse of science he has lost control over his mind.

It is to be contemplated, O Mother -you have to become Tapaswi. By becoming Tapaswi you will give birth to Tapaswi children and you will not give birth to children that destroy sanctity of your womb and sons that are to be abhorred. A man who dishonours the beauty of my daughters such a low man needs to be destroyed by the nation's governance.

When Mata Madalsa used to converse with child in her womb she would utter Buddha ,Shuddha,Niranjanah.My dear these are three words and in these three words entire world is pervading. My dear this

Buddha-is the word for wise and intelligent

Shuddha-is the word for purity

And Niranjan-is the word for one who is everlasting and never dies

Therefore budhha,shuddha,niranjanosi-this is one creation of the mother and she says -

Buddham Brahmah;

Shuddham Brahmah;

Niranjanosi

This she utters and contemplates and when night time comes and she lies down on her bed, she unites her soul with that of the soul in her womb and says

O soul! You are very unique

O soul! You have resided in my womb

What is your Asana (seat)? What is your Odhan (cover)?

O Soul! What is that you possess while you reside in this body?

Then mother herself starts describing

Aapo Hiranyam Brahmah

Aapo Dyu Pramanam Brahmo

My dear! She says Aapo (fluid in womb) is your seat, Aapo is your covering and Aapo is what you play with .You are soul who is covered and immersed in this light of Aapo. You roam in such fields which we cannot even know.

So my dear! This was the way mother used to impart knowledge to the soul in the womb.

2. Madalsa –Development of Individual

In very old times there was a Manu dynasty. There was a certain Mata Madalsa in Satyuga also. Mata Madalsa was admitted to the acharyakul (school) at a tender age by her father, because Acharya is also like father. When she was admitted to the school her subject was Atomic science. At that time she reflected upon what her duties would be if she enters Grihastha Ashram. She always used to study and reflect upon the discussions held on ‘Vedas’ that were found in Vedic literature.

Once my son! Mata Madalsa was doing her adhyayana (education) and contemplated-

If I enter Grihastha Ashram then what kind of son or daughter will get born from my womb? In this world the human who is immersed in the light of this nature, who is within the field of this nature is living a life of praise and insult. In this society the one who destroys his own humanity lives a life equivalent to an animal. Therefore I wish for a child who is a Brahmachari and unattached to this world. He should have Vivek (understanding) to remain immersed in adhyayana (education) and know how his actions will get formed?

Dear Son! There are various Vidya’s (sciences) in Vedas. She then continued to study them. Seeing her expertise in Ayurveda the Maharishis acknowledged and blessed her.

Mata Madalsa was the daughter of Somakirti Rishi Maharaj.

She was under the tutelage of Shweta Rishi Maharaj and her mother's name was Swati. She was married into the Manu dynasty. When for the first time she became pregnant she entered into yog as she used to practice yog as guided by the Rishis. When she was transfixed there in yog she focussed on what kind of sanskari Atma has entered her womb.

Who is connected with my life in a special way? This connection is of which incarnation?

O sages! You must have known Pravahn was the first child to be born out of her womb. So when Mata Madalsa started to discover more about the soul in her womb using yog shakti then in this state of yog her shrotra (hearing),manastava(mind power),pranastava (life force) engaged with that of child in her womb. Then Mata Madalsa speaks to her husband that which she also spoke to her guru. *She says this soul that has come to my womb this has come in relation with my 100th past life incarnation because of which the atoms of a child have established this relationship with me.*

My dear! The same soul became Pravahn Rishi coming out from the womb of Mata Madalsa.

Subsequently Mata Madalsa then thought-

I want to get a count of the atoms in my womb. How many atoms are there from the field of gravitation, how many atoms are there of fluidity and how many are from the field of radiation?

When the three types of atoms are in balance then a child living a full span of life will be born from the mother's womb. My sons! Mostly mothers have known this traditionally. Mata Madalsa understood that when the atoms of radiation are more predominant then those of fluidity and least are those of gravity then she realized the child becomes a Yogeshwar. When mother comes to know that atoms of gravity are predominant then those of fluidity and least are those of radiation then the child coming out of the womb will not bring happiness to mother. So you see Mata Madalsa knew about this science.

Mother through the medium of prana, by using the science of prana and volition understands the nature of the atoms and organisms that reside in her womb. By this she understands the tendencies of the child and then remains in Mauna. So you see mother within herself is performing such Yag (lovely and sacred actions).

Adhyayana and Tapa

When Mata Madalsa did adhyayana in the school she also used to perform Tapa. When she was studying under Pujyapad Vrenketu Rishi Maharaj, she came across a Veda mantra "shrotram dadhachata devatyamlokah". When the writing of the mantra came into her cognition in meditation then she put her question before Rishi. Rishi then asked her to do sadhana on that. Madalsa devoted herself to Tapasya and remained

immersed in sadhana for twelve years. When Mata Madalsa was warming up by the intensity of sadhana then after twelve years she sublimated her senses to pranastava. When she understood the sense of hearing she was able to see the entire cosmos within herself. Knowing the expanse of every sense is called as Tapa. To investigate upon it, to contemplate upon it, to know the sutra(thread) of which it is a bead and to put the bead on the same sutra(thread) eventually is called Tapa.

Sankalpa in Acharyakul

See, when I recall Mata Madalsa's life I remember the greatness of her life. O sages! Once when in Acharyakul she was studying and while studying she uttered "Balyam Brahmase" in that young age. She said to her Acharya – *Acharya I have not come to this world for bearing children. I am here for Veda adhyayana* .O sages! Then Rishi said-*O daughter do as you deem suitable*. My dear! Her studies continued and she came across various different types of Yag in Vedas. In that my son! A Yag named Sambhoti is mentioned .Then she reflected upon that and realized there is no sin in bearing a child. This would be my great fortune that I make the child knower of Vedas or Brahmaveta. So at that time a wish was born in Mata Madalsa's heart. My dear! Once she was doing adhyayana under her teacher at evening time. While doing adhyayana she said – *O lord! Although I*

can enter Grihastha Ashram but my wish is something more. It is my wish my lord! That for five years the child will be given education by me. When Mata Madalsa said this then Rishi said –"*My daughter what you have resolved, the same will happen."*

Tapa and Chintan (to reflect upon)

Once Mata Madalsa was pondering in dense forests

"The Chandra suktas that I have studied so far –what is the secret behind these maxims?" She thought this tongue of mine has various types of nerves connected with it. The conglomeration of these nerves is arranged in the shape of full moon and various types of waves are emanating from it. Mata Madalsa was in Samadhi and was focussing to understand where the rays of moon are going to? My dear mother is experiencing the movement of these waves and comes to understand they are moving from a nerve called Puratat as Soma and from there it is reaching the Laghu Mastishk (small brain).At Laghu Mastishk a dance is taking place which is in the form of moon which eventually synthesizes with the lullaby of the mother .The child in the womb of the mother is nourished by this nectar, by this sakalya (material used in yagya) by which the child moves to ascension.

The home should have persons understanding philosophy who can take my dear mother to ascension. By the same base

life’s various streams should also proceed. Mata Madalsa was experiencing that this nerve associated with moon is transmitting nectar to the child in womb. This child being formed and nourished in the womb by this nectar has coordination with these nerves and is called “Sakalya”. In the same way the king of a nation is also the sakalya. It is his duty that he makes a sakalya of every subject of senses and by remaining immersed in the streams of science, by making Agni (fire) as streams of warmth, by himself becoming fiery as Agni should appear as a pinda (body) of this world. In the same embodiment through various nerve channels these devta’s (deities) are moving.

Son! While thinking on this subject it did not occur to Mata Madalsa how there is coordination between the nabhi of mother and child. When Supreme father supreme soul created this world he called prithvi (earth) as the nabhi. At some places various philosophical and Yagyik persons have called the yagyashala as the nabhi of this world. The nabhi of the mother is coordinated with the nabhi of the child. The nabhi of this child is coordinated with Panchikaran (coordination of five elements) .The Panchikaran is coordinated with currents and these currents are born out of waves and Anu - Parmanu. My dear! These only move in the Laghu Mastishk (small brain).Whenever there have been persons in this world who have understood Anu - Parmanu they have at the very outset

termed this earth as nabhi and have entered its womb. By exploring the womb of earth and understanding that it carries within itself molten metal's that are feeding and circulating, the earth is described as Nabhi. This earth is Nabhi but a question comes –why the yagyashala is also termed as nabhi? Why yagya is termed as nabhi? What is the meaning of yagyashala? "Yagyo vranam brahma vratam."The one who explores the yagyashala is called Yagyik and this yagyashala which has a defined shape and form is called the nabhi of earth. All the beautiful, positive and sacred actions of this world whether it be learning or teaching, whether it be to become philosopher ,Brahmaveta, Rashtraveta or any other veta (knower),of any stream of knowledge or discipline all originate from Yag. Yag is the nabhi of all these.

My dear! The one performing sacred actions whether he is a living entity roaming on this earth, sun, moon or any other celestial body acknowledges that earth is nabhi of this world. The mother's womb has a nabhi which has connection with the nabhi (centre) of the child. My sons! All the science, all the sacred vibrations having coordinated between the mothers and child's nabhi, expressing as vibrations, form various types of Mastishk (brain: intelligence structures). The cosmos and pinda (body) both remain immersed in it. In the same way all the circular shapes being called as nabhi, all the activities of this world whether it be philosophical, Brahmaveta (knowing

Brahma), Vigyan veta (knowing science), conquering death or to remain immersed in adhyatma (spirituality) have singular intention behind it and that becomes the nabhyam or navel point within itself from which currents appear. By union (of currents) with the same centre, by becoming a pinda (body) shape is acquired.

Virangana (Brahmacharini) Madalsa

When Virangana Mata Madalsa used to sing Veda Gyan then even king lion used to lie near and pray to her feet. The one who conserves the vital essence becomes Brahmachari. He then assimilates the Brahma Gyan given by supreme soul. By viewing the nature as knowledge he transmutes himself to light. The same Parmanu is also within my daughter in the form of a Virangana. By protecting these very Parmanu's my dear daughter becomes a Virangana. She converses with king lion. She is "vedam brahmavratam devo". The one who protects these Parmanu's in the world becomes fearless and intrepid.

3. Entering Grihastha Ashram and Child Birth

Creation of a child by Tapa and Sankalpa

Mata Madalsa while doing her adhyayana of Vedas in acharyakul, by entering into the light of Veda mantras and philosophy studied that "A mother is one who gives birth to such a child in her womb, who by becoming a Brahmaveta disperses the peerless knowledge and light of Vedas given by

supreme father supreme soul”. See, he should enter into his highest form, the mother thinks like that. My sons! When this type of Vidya is studied then mother really is transmuted into such light. Mata Madalsa used to think “although I do not want to enter Grihastha but for some reasons if I enter Grihastha ashram then I would like to give birth to such a child who by becoming a Brahmaveta and having contemplated upon Brahma, by becoming a man of conscience and discretion adopts supreme father supreme souls infinitude and path of Moksha”. Like this see, Mata Madalsa used to think by herself.

After some time in her home “brahmanam brabhe kritam lokam” (she entered Grihastha). After entering Grihastha when the glorious soul entered her womb she used to converse with this soul. See how shant Brahma (in Samadhi) focussing all her pravriti’s (outward going tendencies) she converses with child;

O child! In my womb you have arrived, you have always been “nisambham brahme astutah avyay”(one who never ceases, ever expanding and rising). You are everlasting, indestructible, sambhuti Brahmana lokah.(this atma tattva is indestructible and never ceases to exist-o child you are of such plane)

Like this she used to converse with her child. O Soul! You are ever young, immortal, fearless and constant. You are never destroyed at any time. O soul! In my womb you have entered.

I don’t know what you wish to become? My dear! When that soul came into this world Mata Madalsa continued to give him Sanskar. She continued to teach him the system of universe. Sanskar here means universal laws. These laws is the called the light of Veda mantras.

Vivah Sanskar (Marriage Ceremony)

After some time a king was made (Swant Anantu Shatrujit’s son Ritdhwaj Manu Maharaj).His father handed over to him the kingdom and took sannyas. After he became king he thought he should perform marriage. My son! He then went to Polak (Kunjuk) Rishi Maharaj and prayed to him that he wishes to marry the girl who is receiving education in his Vidyalaya .Polak Rishi asked him to ask Madalsa. The king reached the door of Madalsa. He said “O Devi! I wish to perform marriage with you and make my home pure and divine. My dear! Madalsa said “O King! It is acceptable to me .But I have few statements to make. I have a determination and will keep that determination”. King said “It will be as you wish”. So Mata Madalsa then said “When I enter Grihastha, then child will be born as per my wish and will receive education by me for five years”. King accepted this statement. King Ritdhwaj and Mata Madalsa went to Rishi and said we have taken our vows .We have made our determination. My dear! By taking vows both were married. After marriage Mata Madalsa and King bahe pranastamam dhnah apreti devah

(both reached Manu dynasty).Ayodhya was their country that time. It has been our understanding that Lord Manu first constructed ayodhyapuri. This Ayodhya was near the sea shore. In the light of sea's he used to behold the city. Just like human body is created with eight chakras and nine gates by dear God, My dear! Similarly at some period Ayodhyapuri was constructed by Swayambhu Manu Maharaj.

In the Ashram of Guru

Mata Madalsa when she was at the fullness of her pregnancy spoke to her husband Lord! I have made few vows to my reverend Gurudev which I have to fulfil. A child has entered my womb and it is my wish that I visit my acharyakul. The King who originated from Manu dynasty took Mata Madalsa in his vehicle to Kadli forests to the seat of her reverend Gurudev .When she entered Vidyalaya her Acharya said " devi ' praho sambhava kutro' dear daughter come and sit" . Mata Madalsa took her seat. Acharya said "raho sambhava sutram brahmavacho devah". He said "daughter you have done a lot of adhyayana. In philosophy and especially in adhyatmikvad (spiritual science) you have made unique progress. I wish to enter into the vangamaya (spoken verses) of spiritual science and want to know from you that "kasmat brahe sutron bhava sambhava"who is the within your womb who has become the sutra (thread)".

Then Mata Madalsa said, "O lord! The supreme father

supreme soul in the form of infant has become sutra of this universe. Whenever we contemplate upon different lokas (worlds), when the prithvi is considered as pinda (body), when the vastness of Agni (fire element)that makes it ablaze is described and when the reservoir of water forming in oceans is contemplated upon then only a infant in the form of sutra is seen. He is holding or bearing all this and is the sutra of all. When different beads are put on a thread/string then a garland is visible, this garland is a sutra or formulation of a sequence. In the same way this universe is seen as a garland". At this juncture her Guru said "daughter your answer is factual, but I have another question, mamatvam brahmah swaswaatam sutron bhava shishu".The Acharya of Veda said "O daughter! Who is the sutra in your womb and who are the beads?" Mata Madalsa replied "O lord! Atma (soul) is in the form of sutra and there are various types of Parmanu's. Some are Parmanu's of Vayu (Air), some are of Agni (Fire), some are considered aapomayi (fluid), some are of prithvi(earth), some Parmanu's are warm and are of radiating sun, some are cool from nectar emanating moon. Antariksh (Space) is filled with Parmanu's of aakash (Ether).The sutra (thread) holding all these beads is the Atma (soul) in my womb. The Atma (soul) is residing in the form of an infant in my womb. The moment Atma (soul) entered the womb, the devta's (deities) started putting all these beads together. By

putting all the beads together a garland is formed and what a unique garland this is. A human beings physical form is created. In the same form his astral and causal bodies also reside”. Mata Madalsa said “O Lord! My revered Gurudev! You are great. Whatever education I have of philosophy, the philosophical thought says that in the womb Atma (soul) is the infant and in the external world, in universe, supreme father supreme soul is the infant. He is the one who is bearing this universe, the one who is the sutra (thread) and the one who creates various types of garlands in this universe and this garland has five beads in it. In this world there are only five types of beads and these beads reside along with Atma (soul) in this body. If we consider the garland called body the five beads are the five sense organs and in the external world the same five beads are termed as Panch Mahabhoot. In each of its form it is called a garland made of five beads each. From this Panch Mahabhoot various types of Dravya (material) are born and it is woven together in the form of Parmanu. The same Parmanu’s move within universe in sukshma (subtle/ultra fine) condition”.

Mata Madalsa when spoke like this about the enlightened philosophy then Rishi said, ‘O daughter! Bless you! All the education you took in Brahmacharya Ashram you have maintained it as it is. The light of this education has always remained in its highest state within you. Devi! Your words are

true. Once upon a time during my childhood we used to discuss like this in the gathering of Rishi-Muni's'. The thoughts of Rishi-Muni's are very deep and meaningful. They have been researching every thought and have represented it in scientific and Adhyatmik way. Like this the entire day of Mata Madalsa and Rishi was spent in exchange of thoughts. After that she went back to her home.

Dialogue with Shweta Ketu Rishi

Once Mata Madalsa was there in the ashram of Shweta Ketu Rishi .She asked Rishi 'O lord! I will become affectionate but I also wish to become Yagyik. How should I perform Yag'? Shweta Ketu Rishi replied, 'O Devi! If you wish to perform Yag then giving birth to a worthy child is your Yag. It is a sacred Yag. If you give birth to a king and if he turns out to be a dutiful king then he becomes an Ashwamedh Yagyik and Gaumedh Yagyik and your life also becomes that of Yagyik'. The Rishi who roams in the light of Vedas says, 'O Madalsa! Your life will turn into greatness". Mata Madalsa, after hearing these words knew how to become Yagyik, how to turn seedling into a tree. My dear! She made a tree from the seedling. After some time when the first son of Mata Madalsa was born then she used to converse with that child. By speaking with that Atma (soul) she used to say that you are everlasting, indestructible soul that is floating in this body, but you have to be detached from this world. This world is for

people with Vivek (conscience and discernment).Mata Madalsa used to utter these words in a way that was lovely to the soul.

Dialogue with Suketam Vachaketa Rishi

When Mata Madalsa was pregnant then by entering into the womb and concentrating the light of manastava and pranastava together she used to converse with soul. When she wishes to converse with soul she says, “O Soul! You have entered into my body, my womb. I don’t know what is the fundamental reason behind it? Soul what is your relation with me? I am not able to know that.”

But then see “Atm Brahmvacho” she subsequently engages in further deep adhyayana and while doing adhyayana says, “Shudham brahm prahe lokam” - O Soul you are pure. So when it becomes the symbol of purity, then she says “Buddham brahma”. You are also Buddha (With wisdom) you are indestructible and Niranjan (Everlasting).You remain immersed in these three forms. But I have not understood that in spite of this why you have chosen to enter the hellish planes? “Nakhad brahmah vacham brahm lokam” The Rishi of Veda says that for Atma entering Narkikta (hellishness) is right, it has to utilize the Parmanu’s for creation of body. It has to make a thread or sequence of these Parmanu’s. It is then Sukshma (Subtle/Astral) body is formed. The Atma unites with Sthula (Physical) which means coordination starts

between vyapya (that which is fit to be pervaded or diffused-physical) and vyapak (that which is pervasive and omnipresent-Soul).Then body is created. Like this Mata Madalsa used to continue with her enquiry, research and her contemplation.

Once in the early hours of morning Mata Madalsa was doing her contemplation and from someplace Maharishi Suketam Vachaketu Rishi Maharaj arrived while wandering. When Rishi entered the house of Nation (entered the country) then Mata Madalsa touched the feet of Rishi and offered him seat and said "O revered one .Please take your seat." He sat down. Rishi then said, "Devi! Say what you are contemplating upon now"? Pregnant Mata Madalsa replied, "Lord I am contemplating upon infant as I am building its external world, internal world." Rishi said "Mataam Brahmah" Hey Devi! What is external world and what is internal world? Madalsa said, "For internal world I deeply contemplate upon a singular thought. By this only the internal world of my child will be made and for external world I wish that my child reach above all the attachments, all the unreality, disguise and delusionary nature of this world .So that my child may become Atma veta (knower of Atma), Brahmaveta (knower of Brahma) and may remain always immersed in the light of Brahma and always converse with Brahma."

Rishi said Devi! This nation how will it become great? From

your womb a king should be born. You wish for a child who is Brahmaveta, so Mata Madalsa said “Rashtraveta (knower of nation) lives in the domain of hell because the human who rules over other, this tendencies causes thoughts of hellishness, because he always is engaged in the light by which he can rule. He constantly thinks how I can rule over the citizens of the country? By this reason he adopts the light of Rajoguna and Tamoguna.But the one who is Atma veta or knower of self, Brahmaveta (knower of Brahma) roams in a higher light than Rashtraveta. He also gives education to Kings, he says to them Oh King! By adopting good character, by adopting greatness, by becoming Yagyik, you remain engaged in the activities of Yag (Holy and sacred actions).Mata Madalsa said, “I wish that my child be of such nature who investigates upon tattwas (elements),should merge the light of his humanity with the light of supreme father supreme soul. This Gyan Vigyan should be near humans. He only is truly wise who transforms himself into discernment and wisdom and whatever Gyan Vigyan is there immerses oneself in that light and enters into the light of spirituality.

Rishi said Devi! This is factual but I want to know, from where you take this inspiration? From where this wish arose in your heart, because this is home of a nation. The food from the house of nation is also polluted. You consume the food of nation and it is said that the mind is formed from food itself.

When the origin of food is such then how these noble thoughts are emanating from you? Then Mata Madalsa said Hey Rishivar! This is in my knowledge. I consume that grain, by which my tendencies remain higher, by which thoughts of hatred not enter my inner being. I always consume that grain upon which no country or human has any right or authority. It is the wish of my heart that such a child be born from my womb who can give education to Rashtraveta, and is a Brahmagyani. Who is a Brahmagyani? The one who has the knowledge of the subject of each sense “Apratam Brahmah” and enters samashti and vyashti. He contemplates upon samashti and vyashti. I remember such that when Mata Madalsa discussed like this with Rishi, then Rishi said Hey Devi! I want to know what Brahmagyan is? Mata Madalsa said that Brahmagyan is that knowledge in which the sakalya (material used in yagya) is made of each sense organ and their guna (attribute), form, taste/essence, scent, sound and touch is collected and is looked with respect to the attributes of the five elements (Earth, water, fire, air, ether) .It is looked within each sense organ, and a sakalya is made and offered unto the fire of knowledge that is shining within the inner heart. Swaha is said and by saying swaha offering/oblation is made. By becoming Mauna he is doing Yag with his inner being. For Brahmagyan he wants to adopt the path of Moksha and wants to make each other(samashti & vyashti) higher and

higher. He roams in the field of Gyan Vigyan. All the Gyan Vigyan that is there in this world is called Bhautikwad (physical science).This is also an austerity involving the Panchikaran (joining of 5 elements to each other) of the five sense organs. When scientist does the yag of research within oneself and wants to know that in this nature what rules of universe are operating then he immerses himself in understanding the five sutras (thread). When he makes a sequence of these five sutras (thread) and by making a Panchikaran (joining of 5 elements to each other) the five types of movement in nature (speed, downward movement, ascension, spreading and contraction), science of five elements and five sense organs get assimilated within him. By getting assimilated within five sense organs he enters the circle of chitta(memory). Then by seeing the halo of chitta the mind thinks, look! This soul itself is not conscious the one who makes us conscious. Who makes it conscious? It is Manam Brahmah by which this body remains conscious. The light of soul came and eyes start to do their functioning, they start to look. Other sense organs and action organs also start to do their functions.

The Vidushi of Ved replies, Hey Rishivar! “Brahmah vacho prahe kritam lokam brahmah vasusambhavo lokam” .O lord! When this body is in conscious condition then it is representing its family and nation, it is representing various

elements, it is looking by eyes. All these are options of the mind. By giving its representation it moves towards ascension and when this body is no longer conscious then it is in dream state. In this state the very subtle seedlings that exist in our chitta (memory) we start to experience them in the way of forms. The operation of these forms that exist in dream state is also destroyed by the Atma veta (Brahmagyani). He does not allow the sanskars to germinate because in the circle of chitta these sanskars exist in the form of a seedling. There (relatives)not exist but (relatives) are created. There countries, rivers and oceans not exist but present in the state of seedling by which their creation is happening. The sanskars keep executing in the form of a seedling. It is these sanskars only by which a soul enters the mother's womb. It is because the mother knows the sanskars and the sanskars of the soul know the mother. By the coordination of the sanskars of both they are meeting and resulting in sons and daughters and by that infants are being born from the womb. Mata Madalsa further said , "In my opinion and the way I was educated in my acharyakul – I have remain immersed in the first light and in the second light .Now that Brahmagyan is infused in my inner heart, so only that soul will enter my womb with whom at any time some relation and coordination was there with me previously. That soul by becoming a Brahmagyani will come near me. The way in which Acharya gives teachings to

all Brahmachari in the gurukul but some Brahmachari have unique sanskars to whom Acharya specifically and specially imparts his knowledge. In the same way mother also imparts to her child in the womb all the energy collected by efforts in inner and outer world. She imparts to him all the sanskars of her contemplation. Pregnant mother should not even have dreams. These dreams are also collection of sanskars and when human is dreamless then the Mind, Intelligence, Memory and ego which is called the Antahkaran, the mind proves to be the smallest particle of this nature and that is why it is also found to be inert. In dream the mind is not aware of anything. When this is transformed to a state of equilibrium then it is called sushupti. When human enters the state of sushupti then in that state mind enters into intelligence, intelligence enters into memory, and memory enters into ego. Mind, Intelligence, memory and ego become the Antahkaran and at that state mind rests in state of equilibrium. Hey Rishivar! But this body remains as it is and remains alive. During that time how the living being resides? The Veda mantra says “Pranam Mam Vridha Atma” the prana maintains the existence and movement of soul as it is in that state. So in that state the halo or circle of this nature does not exist anymore and sages! When soul moves along with prana then by understanding that a yogi gets immersed in the light of Brahma. Only he is Brahmagyani who remains still

after knowing the prana and soul and by transformation into Vibhuti Pad starts awakening of Vibhuti's(siddhis).Mind is within the circle of chitta and sanskars reside there. So it is my wish Rishivar that from my womb that child be born (brahmah kritam lokam) who will know the sanskars of rebirth. It is my highest wish that in his chitta no sanskars should remain for rebirth. My life will be accomplished only then when such a child is born.

Mata Madalsa was a Vidushi and always moved in greatness. In our tradition giving birth to a child is also considered a Yag (Sacred action), by which a mother can make her life successful. By that a mother can do efforts and by remaining immersed in many Tapas she makes her life fruitful.

Dialogue with Prasketu Muni

Once upon a time son! When the soul entered Mata Madalsa's womb, during that period Maharishi Prasketu Muni (her revered Guru) arrived at that place. Madalsa offered him seat and said, "Oh Lord! Please come." He said to Madalsa "Oh daughter! I have heard that you converse with the soul" .Mata Madalsa said "Lord! Oh revered one! I can have conversation with soul but the light of this Atma remains away from me. I wish to know the Nirmanveta (creator). The light of mahatattva (creator) comes in the form of a point and a stream of creation gets chosen. I definitely wish to know that". My dear! Then Rishivar said to Mata Madalsa "Oh

daughter! You contemplate upon this more. Contemplate even more deeply”. Son! She took some mantras from Nyoda (ancient Vedic book). By taking some sutras from Nyoda she began her adhyayana. I recall this that Rishi’s have often given elucidations that if you wish to converse with soul then turn inwards. By turning inwards you try to have conversations with soul.

So my sons! It is coming to my memory that Mata Madalsa would enter Brahma Vidya and she would gain knowledge about the rays of the soul that emanated from her inner heart. Mother is giving her feelings, her intelligence. The sakalya (material used in yagya) of this world is also illustrating the Gyan and Vigyan of supreme soul. My dear! Mother is giving a new praman (proof of existence/beingness) to the soul. I recall that Mata Madalsa gave birth to three sons, Maharishi Pravahn, Maharishi Shilak and Maharishi Dalabhya! By age of five all three sons with the help of their mother had become Brahmaveta. They would discuss about Brahma and (Pranam brahmah manasvatam) also discuss about Prana. What is exchange of thoughts holy mother! It is that you converse with your child, you converse with that soul who by becoming your child, comes close to you. He is the one who is going to sing your glory. It is the child only who sings the glory of the mother (by his way of life). No one else sings the song of mother in the entire world.

Dialogue with Madhut Rishi

Brahmayag is that yag in which we contemplate upon Brahma and in which Brahma is seen everywhere. Brahmayagi does even thinking and contemplation also very deeply and enters into the inner world. There is one more meaning of Brahmayag. To see Supreme father supreme soul in all the creation which is in our vision is also called Brahmayag. Brahmayagi's have Darshan (sacred sight) of Supreme Soul in Brahmayag.

Once upon a time Madalsa asked Madhut Rishi that " Maharaj when I behold my inner heart , my inner world then I have experience of gods Chetna (consciousness) and I ponder that Parmanu continuously is under transformation. From subtle to gross and gross to subtle formation keeps happening. When in my womb infant is there, then in the process of its creation I behold almighty. When outer prakriti (material cause of universe) enters my inner heart then I begin to see the incomparable wondrous world of god's creation in a way, just like one Parmanu is beholding another Parmanu. This parmanuwad (atom-ism) whilst beholding becomes the foundation for creation and is getting transformed to gross existence.